



A Passage From The Holy Quran

Thou shalt certainly find the Jews and those who associate partners with God to be the most vehement of men in enmity against the Believers. And thou shalt assuredly find those who say, 'We are Christians,' to be the nearest of them in love to the Believers. That is because amongst them are servants and monks and because they are not proud.

And when they hear what has been revealed to this Messenger, you see their eyes overflow with tears, because of the truth which they have recognized. They say, 'Our Lord, we believe, so write us among those who bear witness.

'And why should we not believe in Allah and in the truth which has come to us, while we earnestly wish that our Lord should include us among the righteous people?'

Al-Ma'ida: 83-85

A Saying of the Holy Prophet

The world is sweet in the heart, and green to the eye; and verily God has brought you, after those that went before you: then look to your actions, and abstain from the world and its wickedness.

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Editorial:

The Gallup Poll and Belief in God

The *Time* magazine (January 10, 1955) reports that a recent survey conducted by Mr. George Gallup shows that not less than 96% of the U. S. citizens polled believe in God. The pollsters also asked the 96% what they thought was the most convincing argument for God's existence. Five replies seemed to be most frequent.

The largest group of the people believed that the most convincing proof of God is the order and the majesty of the world around us.

Second reply in order of frequency is the conviction that there must be a Creator to explain the origin of man and the world.

On the third place comes the answer that there is proof of God in the Bible and other church authorities.

Next in order is the argument that the "past experiences in life give me faith that there is a God."

There was still a further group of people who thought that believing in God gives them much comfort.

Glancing at these arguments so spontaneously offered by the average citizens of the United States, one finds that all of them are logical means through which the knowledge of any thing can be reasonably tested. In this civilized age the human mind has become more mature and more enlightened. It offers a well-thought out and well-considered reply to the difficult question posed by the Gallup

pollsters. Yet it is soul-elevating and inspiring to find that what is presented by the enlightened mind of today is so amazingly in accord with what the Holy Quran had advanced as an argument in favor of the existence and oneness of God more than thirteen centuries ago.

The Holy Quran has pointed to the beauty and majesty of the world in most emphatic words in several of its passages.

It says, for example:

"Blessed is He in Whose hands is the Kingdom, and He has power over all things.

Who has created death and the life that He might try you—which of you is best in deeds; and He is the Mighty, the Most Forgiving.

Who has created the seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw?¹

Again and again the Holy Quran reverts to this theme and draws our attention to the fact that there is a magnificent system in the universe, a system without any flaw or incongruity, a system which transcends majesty and order. The heavens, the earth, vegetations and animals all have been created in a certain order and then the human being has been created to fulfil a certain object.

To understand the origin of man, the goal for which he has been brought in this world and to comprehend, according to our capacities, the system of this world, the human mind feels the need of a Creator, as has been fully suggested by the Gallup poll. The Holy Quran points to this fact in the following words:

There Messengers said, 'Are you in doubt concerning Allah, Maker of the heavens and the earth?'²

1. *The Holy Quran*, LXVII: 2-5.

2. *The Holy Quran*, XIV: 11.

The Prophets of the Lord consistently drew the attention of the people around them to look toward the heavens and earth and then ask themselves if there can be any doubt that there is a Maker of this Universe. At other places the Quran says that this universe has been created so that the man may try to comprehend the creation of God. Only then he will be able to reflect in himself the attributes of God. He says in the Holy Quran that He has not created man but for the purpose that he becomes true servant of Him.³

The third argument which has appealed to the people generally is the fact that so many church authorities have given their testimony in favor of the existence of the Creator. The Holy Quran has dealt with this argument in two ways. Firstly it has emphasized the fact that the Messengers of God have come in every people to bear witness to His existence. It is not just one chosen people or one particular nation that may have received the Warners from God. On the contrary, His Prophets have been sent to all nations and all peoples. - It says:

There is not a people among whom a Warner has not come.⁴

But the Quran goes further. It also asserts that these Messengers of God were all righteous people. They lived a pure life and they were trusted by the other people around them. They did not lie as we read about Abraham or Isaac in the Bible but lived an exalted life. In fact, the Holy Quran presents their righteous life as a proof to the fact that they could not lie about the message they received from God. It was Salih to whom his people said, "O Salih, we had great expectations from you,"⁵ and thus bore testimony on his righteous. And it was the Prophet Muhammad who challenged his people presenting his righteous and trustworthy character as a witness to his claim when he

3. *The Holy Quran*, II: 57.

4. *The Holy Quran*, XXXV: 25.

5. *The Holy Quran*, XI: 63.

said, "Verily I have spent a long period of life among you before this (starting of giving God's message), then why do you not understand?"⁶

In other words, the Holy Quran says that it is wholly impossible that if God's Warners even in the remotest corners of the world, independently of one another and unanimously, bore to the fact that there is a God then it is impossible that all of them were just imagining things.

The people have felt convinced of God also for their own past experiences as we learn from the observations of the Gallup poll. The Holy Quran has not missed this point either. It says that in every man's life there can be experiences of the attributes of God in one way or the other. There are those who have spoken with God in the past; there are many who have had this blessing in our times and the prophecies foretold by them on the basis of that communion have come true. To others He has revealed Himself by the manifestation of some of His other attributes. The Holy Quran has mentioned many of these attributes so that everyone could look for his own experience.

And then, there is the argument developed by some of the 96% who believe in God that the belief in God gives them comfort. On this point, the Holy Quran says:

Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! it is in the remembrance of Allah that hearts can find comfort.⁷

At least five times during the day, a Muslim is supposed to turn toward his Creator for his regular prayers to seek comfort and solace and assistance from his God, for, none other has ever furnished such comfort which a man receives by contacting his Lord.

These are the arguments which the Holy Quran offered more than thirteen hundred years before the Gallup pole was taken. There are many others which a seeker can find for himself provided he turns to the study of the Holy Quran with a sincere heart.

6. *The Holy Quran*, X: 17.

7. *The Holy Quran*, XIII: 29.

Editorial Notes:

Segregation in the Churches

The World Council of Churches session in Evanston, Illinois, caused quite a commotion in different parts of the country about several religious problems confronted by the churches in these days. Many thought-provoking questions were raised from different quarters for which the people looked forward to the Council to provide an answer. Perhaps one of the more outstanding was posed in the form of a letter published in the *Newsweek* (September 27, 1954) in which the writer said:

I am wondering how many of the . . . delegates to the World council of Churches will return to their . . . homes and churches in 48 countries and preach further the theme "Christ—the Hope of the World" to at least 90 per cent segregated audiences . . . The U. S. Supreme Court finally took one gigantic step toward bettering race relations through education. When are the men who preach the gospel of Christ going to unite in some equally (important) mass medium?

This is a very important and basic problem. The question of segregation in the churches has a great bearing both upon social and spiritual development of man. Unfortunately the outcome is not as bright as one would like to see it in these changed times. Not long ago, *The Christian Century* wrote:

At present the churches are among the most segregated institutions in America. Recent studies show that less than one half of one per cent of the Negro protestants worship in churches with the whites, although ten per cent belong to denominations that are predominantly white. There is no great difference between northern and southern churches in this matter.

This is certainly not a very bright and hopeful picture. We sincerely hope that the teachings of Islam in regards to the universal brotherhood and equality of mankind can be given a more appreciative consideration by the churches. Islam does not solve the problem with mere lip-service. In Islam universal brotherhood has remained to be an established and practiced reality.

"Sleepless Nights" for Europeans

Mr. George S. Schuyler writes in *The Pittsburg Courier* (September 4, 1954) that with the growth of Islam in Africa, headaches are coming for Christian missionaries. He considers that the project of a systematic and planned missionary campaign by Islam in the sub-Sahara is ominous news for the British, French, Belgians, Portuguese and South Africans, "already bedeviled by the rising tide of African revolt." He thinks that Christianity "has never impressed the pagan Africans." This is because "they have observed that in practice the Christian missionaries' conduct conveniently accords with that of the European exploiters, and that the doctrine of turning the other cheek seems to apply only to blacks."

On the other hand, the Muslims, "throughout East Africa, in the Sudan, much of West Africa and through their enclaves in South Africa, are today politically counselling and leading the aroused Africans, and winning ten converts to the Christian's one." He apprehends that "this Muslim missionary drive may win all Africa soon, neutralize Christianity and ultimately oust the whites. The sceptre is going to give the Europeans many a sleepless night."

Columnist Schuyler need not be apprehensive about the ousting of the European. Islam believes neither in the superiority of the white nor of the black. On the other hand, Islam does believe in freeing the subjugated people from the bondage of slavery. This is a natural process which is bound to take place and it cannot be stopped. We are sure that Columnist Schuyler will agree with us that these hundreds of millions of people in Asia and Africa have a right of self-determination, and also, of course, to choose the right path in their spiritual life.

Islamic Concept of Man's Place in the Universe

The choice of subject for these addresses has been made not only because in the conditions of today it is necessary that the West should understand and appreciate the moral and spiritual background and the standards of values of four hundred million people who owe allegiance to Islam, but also because, in view of the problems that beset humanity today, it is imperative that the West should get to know the fundamental concepts on which Islam bases itself.

The main problem facing mankind today is that, while man's knowledge of the laws regulating and his mastery over the forces of nature is increasing rapidly, mankind as a whole has not kept up its advance in the ethical and spiritual spheres at the same rate. In other words, technological progress is outstripping man's moral and spiritual progress.

Islam claims that it furnishes continuing and adequate guidance in all spheres of life through each stage of human development.

This is a claim, the detailed investigation of which would require long and close study. Even the sketching of an outline with reference to various spheres of life would need a series of addresses.

I propose to invite attention to certain outstanding aspects of Islam in the hope that some of you may, in consequence, be impelled to undertake a more detailed study on your own.

Let me clear the ground at the outset by saying a word or two on Islam's relationship with other faiths. The attitude of Islam towards other faiths is not one of a claim of monopoly of all truth and guidance for itself and a rejection of everything else. Islam affirms that the

On November 10, 1954 and January 13, 1955 Sir Muhammad Zafrullah Khan delivered two addresses at the Islamic Centre, Washington, D. C., during the course of which he laid stress upon the Quran furnishing continuous guidance for mankind in all spheres of life. This is a summary of these two addresses. Editor.

furnishing of guidance through revelation is a manifestation of some of the Divine attributes. It requires belief in all previous revelations as a condition of righteousness. For instance, the Quran says:

This is a perfect Book; there is no doubt in it; it is a guidance for the righteous, who believe in the unseen and observe Prayer, and spend out of whatsoever We have provided for them; and who believe in that which has been revealed to thee, *and that which was revealed before thee*, and they have firm faith in what is yet to come. It is they who follow the guidance of their Lord and it is they who shall prosper. (2: 3-6).

Islam teaches that God has, in the past, sent guidance through revelation to different sections of mankind. That guidance was suited to and was adequate for the stage of evolution through which that particular section was then passing. The perfect and universal guidance is contained in the Quran which revives the fundamental truths revealed in previous scriptures and adds that which mankind, as a whole, would need through the further stages of development upon which it was about to enter at the time of the advent of the Prophet of Islam. In fact, it claims to be the fulfilment of the prophecies contained, for instance, in Deut: XVIII-18 and St. John XVI-12-13.

The Quran clearly affirms that God provides guidance and that He shows the right path. (92: 13. and 16: 10).

The authorship of the Quran being that of the All-Knowing and All-Wise God, He has made provision in it for guidance in all ages.

This is indeed a noble Quran, in a well preserved Book, which none shall penetrate except those who are purified. It is a revelation from the Lord of the Worlds. Is it this Divine discourse that you would reject? (56: 78-82).

This is an Exhortation for him who fears God, and a revelation from Him Who created the earth and the high heavens. (20: 4-5)

There is also the guarantee that nothing contained in the Quran will be contradicted or falsified by any discovery relating to the past or any development in the future:

Falsehood cannot approach it either from before or from behind it. It is a revelation from the Wise, the Praise-worthy. (41: 43).

There is thus the assurance that this guidance proceeds from the Being Who has created the universe and who makes provision for its stage by stage evolution and perfection and whose knowledge encompasses all things.

All guidance is provided in the Quran:

Indeed, We have set forth to men all kinds of parables in this Quran that they may take heed. We have revealed the Quran in Arabic wherein there is no deviation from rectitude, that they may become righteous. (39: 28-29).

And again:

This is a Book which We have revealed to thee, full of blessings, that they may reflect over its verses, and that those gifted with understanding may take heed. (38: 30).

The message of the Quran is universal:

We have sent thee not but as a mercy for all peoples. (21: 108).

And:

Say, O mankind! truly I am a messenger to you all from God to Whom belongs the kingdom of the heavens and of the earth. There is no god but He. He gives life and He causes death. So believe in God and his Messenger, the Prophet, the Immaculate one, who believes in God and His words; and follow him that you may be rightly guided. (7: 159).

It may be asked whether there is any assurance that the guidance contained in the Quran itself may not be forgotten or neglected and that it would continue to be available as the pattern of human life progresses and becomes more and more complex. The fact that this guidance is contained in the very Word of God is proof that it possesses that living quality which the universe itself possesses. As life progresses the Word of God will continue to yield adequate guidance. It is, of course, necessary that the text of the guidance should be preserved in its

purity and that, in case of neglect or forgetfulness, there should be some assurance that the guidance would be revived or that what may be needed in any particular age would become manifest. Of this the Quran itself furnishes a firm guarantee:

Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian. (15:10).

This is a three-fold guarantee. One, that the text of this revelation would be preserved pure. Secondly, that the language in which the revelation is contained would continue a living language so that the meaning of the revelation should remain easily accessible. Thirdly, that if at any time scholarship should fail to discover from this revelation adequate guidance for human conduct and for the regulation of human affairs, provision shall be made for laying bare that guidance from the Quran through revelation. We find that this three-fold guarantee continues to be fulfilled in an extraordinary manner.

The Quran was revealed to the Prophet of Islam gradually over a period of 23 years. The Prophet himself was not literate and there were very few literate people in Mecca at the time when the Prophet began to receive the revelation. Yet, it is a fact, affirmed by Muslim and non-Muslim alike, that the text of the Quran has been preserved pure and intact through the centuries. It is also a fact that Arabic continues to be a living language and is today spoken and used by a much larger number of people and over a much larger area than was the case during the time of the Prophet.

More than all this, however, is the phenomenon observed in Islam that in each century that has passed since the time of the Prophet, in addition to divines and scholars, there has appeared an outstanding person who has set forth the essence of the teachings of the Quran as applicable to his own age.

Towards the end of the nineteenth and the beginning of the twentieth century indications began to be observed that mankind was about to enter upon a new era of scientific and technological advance. These indications were faint before the first world war, but the process became clearer and began to move at a much faster pace after the first world war. Well in advance of this movement, a divinely inspired teacher and prophet was raised in Islam to set forth from the Quran the

guidance that mankind would need in the era that was about to open. Thus, again, the guidance was made available before the need became manifest.

I have been at pains to draw attention to these characteristics of the Quran as they are little appreciated in the West. It is generally assumed here that the Quran contains the teachings of Muhammad. This is not so. The Quran is the record of the verbal revelation vouchsafed by God to Muhammad. What the prophet himself said in explanation of the Quran, or what he did in illustration of the teachings contained in the Quran, is also available in separate collections. The Quran itself is only the record of divine revelation. It thus possesses an unique character. It is well worthwhile for the scholars and thinkers of the West to devote sympathetic attention to the study of the Quran to discover for themselves what guidance it might afford to mankind during the present stage of human evolution.

Even a cursory study of the Quran brings home the fact that Islam bases itself upon a fundamental *Unity*; Unity of God, Unity of the Universe, Unity of Man. In short, Islam teaches the fundamental unity and integrity of Life. It sets up a measure and seeks to establish a balance and thus to bring about the most favourable conditions for the fullest and most beneficent evolution of the universe and man through adjustment.

The Quran is explicit and emphatic on the Unity of God.

Your God is One God. As to those who believe not in the Hereafter, their hearts are strangers to truth and they are a prey to pride. (16: 23).

Verily, God is the only one God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth; and sufficient is God as a Guardian. (4:172).

He sends down the angels with revelation by His command on whomsoever of His servants He pleases, saying: 'Warn people that there is no God but I, so take Me alone for your protector.' He has created the heavens and the earth in accordance with the requirements of wisdom. Exalted is He above all that they associate with Him. (16:3-4).

Your God is One God; there is no God but He, the Gracious, the Merciful There are some among men who take for themselves objects of worship other than God, loving them as they should love God, but those who believe are strongest in their love for God. (2: 164, 166).

God bears witness that there is no God but He—and also do the angels and those possessed of Knowledge—Maintainer of Justice; there is no God but He, the Mighty, the Wise. (3: 19).

Say, He is God, the One; the Self-subsisting and Besought of all. He begets not nor is He begotten; and there is none like unto Him. (112: 2-5).

He is God, and there is no God beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful. He is God, and there is no God beside Him, the Sovereign, the Holy, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is God far above that which they associate with Him. He is God, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise. (59: 23-25).

These are some of the attributes of God set out in the Quran. One of the principal means of appreciating and developing the relationship that exists between God and man is to reflect and ponder upon God's attributes.

Having emphasized the Unity of God, His Knowledge, Wisdom, Power, Holiness, etc., the Quran points out that the universe proceeds from Him and depends upon Him. There is thus not only a unity of creation but also a unity of control.

If there had been in the heavens and the earth other gods beside God, then surely the heavens and the earth would have been in disorder. Glorified, then, be God, the Lord of the Throne, above what they attribute to Him. (21: 23).

Not only would a plurality of gods have involved the universe in conflict and disorder, there would have been a constant struggle between

the members of the divine order—if one may so describe a hypothetical concept for supremacy among themselves.

God has not taken unto Himself any son, nor is there any other God along with him; for were that so, each god would have walked away with that which he had created, and some of them would surely have dominated over others. Glorified be God above all that which they attribute to Him; Knower of the unseen and of the seen. Exalted, therefore, is He, above all that which they associate with Him. (23: 92-93).

There is no incongruity or disorder in the universe. Nor is there any flaw. God's authority extends over the whole universe and He has power over all things.

To God belongs the Kingdom of the heavens and the earth; and God has power over all things. (3: 190).

Blessed is He in whose hand is the Kingdom, and He has power over all things; Who has created death and life that He might try you—which of you is best in deeds; and He is the Mighty, the Most Forgiving, Who has created the heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again; seest thou any flaw? Aye, look again, yet again. Thy sight will only return unto thee confused and fatigued. (67: 2-5).

He it is Who has created for you hearing, and sight and intelligence; but little thanks do you give. And He it is Who has multiplied you in the earth, and unto Him shall you be gathered. And He it is Who gives life and causes death, and in His hands is the alternation of night and day. Will you not then understand? (23: 79-81).

Say, 'To whom belongs the earth and whosoever is therein, if you know?' 'To God', they will say. Say, 'Will you not then be admonished?' Say, 'Who is the Lord of the seven heavens and the Lord of the Great Throne?' They will say, 'They are God's.' Say, 'Will you not then take Him as your Protector?' Say, 'In Whose hand is the dominion

over all things and Who gives protection but against Whom no protection is given, if you know?' They will say, 'All this belongs to God.' Say, 'How then are you deluded!' (23: 85-90).

God has created all things and they are all bound by and follow His law.

He it is Who created the night and the day, and the sun and the moon, each gliding along in its orbit. (21:34).

And a Sign for them is the night from which We strip off the day, and lo! they are in darkness. And the sun is moving on the course prescribed for it. That is the decree of the Almighty, the All-Knowing, God. And for the moon We have appointed stages, till it becomes again like an old dry branch of a palm tree. It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float in an orbit. (36: 38-41).

The whole universe is in God's custody and under His control.

God is the creator of all things, and He is guardian over all things. (39: 63).

To Him belongs whosoever is in the heavens and in the earth. All are obedient to Him. (30: 27).

He created the sun and the moon and the stars, all made subservient by His command. Verily, His is the creation and the command. Blessed is God, the Lord of the worlds. (7: 55).

God has created the universe. He controls it. It is obedient to Him. He also continues to regulate and govern it.

He governs everything. (10: 4).

He pressed the sun and the moon into service; each pursues its course until an appointed term. He regulates it all. He clearly explains the Signs, that you may have a firm belief in the meeting with your Lord. (13: 3).

He creates, reproduces, controls, sustains, nourishes and brings to perfection stage by stage. The attribute of *Rabb* signifies nourishing sustaining and bringing to perfection stage by stage.

All praise belongs to God, the *Rabb* of all the worlds. (1:2)

God originates creation; then He repeats it; then to Him shall you be brought back. (30: 12).

He it is Who originates the creation, then repeats it, and it is most easy for Him. His is the most exalted state in the heavens and the earth; and He is the Mighty, the Wise. (30:28).

The universe and man were created and are perfected stage by stage.

Do not the disbelievers see that the heavens and the earth were a closed up mass, then We opened them out and We made from water every living thing. Will they not then believe? (21: 31).

He has created you by stages in different forms and different conditions . . . and He has caused you to grow as a good growth from the earth. (71: 15 and 18).

Such is the Knower of the unseen and the seen, the Mighty, the Merciful, Who has made perfect everything He has created. He began the creation of man from clay. Then He made his progeny from an extract of an insignificant fluid. Then He fashioned him and breathed into him of His Spirit. He has given you hearing and sight and intelligence. But little thanks do you give. (32: 7-10).

God created you from clay, then from a sperm-drop, then He made you pairs. (35: 12).

So blessed be God the best of creators. (23: 15).

Islam teaches the essential unity of man. It recognises differences between different sections of mankind in their capacities, their earnings, their station in life, their colour and language, etc., but emphasises that these differences are not marks of superiority or inferiority nor do they carry any privilege with them.

O ye people! fear your Lord, Who created you from a single essence and created therefrom its mate and from them twain spread many men and women. (4: 2).

God has made for you mates from among yourselves and has made for you from your mates sons and daughters

and has provided you with wholesome things. Will they then believe in vain things and deny the favour of God? (16: 73).

And one of His Signs is this, that He has created mates for you from among yourselves so that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are signs for a people who reflect. And among His signs is the creation of the heavens and the earth and the diversity of your tongues and colours. In that surely are signs for those who possess knowledge. (30:22-23).

That these distinctions and differences carry with them no privilege is very clearly brought out:

O mankind! We have created you from male and female; and We have made you into tribes and sub-tribes that you may recognise one another. Verily, the most honourable among you, in the sight of God, is he who is the most righteous among you. Surely, God is All-Knowing, All-Aware. (49:14).

The Quran goes on to explain that man and the universe have not been created as a mere sport or in vain; that the creation of the universe and, of course, of man, has a purpose.

We created not the heavens and the earth and all that is between the two in play. If We had to find a pastime, We would surely have found it in what is with Us if at all we were to do such a thing. (21:17, 18).

We have not created the heavens and the earth and all that is between them in vain. That is the view of those who disbelieve. (38: 28).

In the creation of the heavens and the earth and the alternation of the night and the day there are indeed signs for men of understanding; those who remember God while standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth. 'Our Lord, Thou hast not created this in vain; nay, perfect are Thou.' (3: 191. 192).

He created the heavens and the earth in accordance with the requirements of wisdom. (39: 6).

We have not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom. (15:86).

God has created the heavens and the earth with truth and that every soul may be requited for that which it earns; and they shall not be wronged. (45: 23).

We have not created the heavens and the earth and all that is between them, but with truth, and for an appointed term; but those who disbelieve turn away from that of which they have been warned. (46: 4).

Men often behave as if their being brought into existence has no purpose behind it:

Does man imagine that he is to be left aimless? (75: 37).

Did you then think that We had created you without purpose, and that you would not be brought back to Us? Exalted be God, the True King. There is no God but He, the Lord of the Glorious Throne. (23: 116, 117).

The purpose of man's creation is that he should become, within the limits of his capacities, a manifestation of God's attributes. The word used in the Quran to express this concept is '*abd*' which is commonly translated as 'servant' or 'worshipper.' The root meaning of the word is 'that which, like soft clay, receives and retains an impress.' To become God's '*abd*', therefore, means to receive and retain the impress of God's attributes.

I have not created men, both high and low, but that they should worship Me. I desire no support from them, nor do I desire that they should aid Me. Surely, it is God Himself who is the Great Sustainer, the Powerful, the Strong. (51: 57-59).

(To be continued)

Healing By Prayer

by

Major Dr. Shah Nawaz Khan

Some people—called rationalists—assert that cures brought about by prayer, do not prove the existence of a Divine being, Who can hear prayer and accept it. Hence they claim that healing by prayer is not a miracle, because identical results can be obtained by "suggestion," i.e., concentration of attention (Psycho-therapy).

It is true that there is a Psychic power in every person which, when exerted by concentration of attention, can travel in the form of waves and influence the nerves of another person in such a way as to get control over him and direct his thoughts and actions in any manner the operator pleases. But this art of healing is quite different from that of curing by prayer and can be learnt by any person who develops his power of suggestion, the only secret of success being the force with which a person can concentrate his attention. It is not necessary, as is erroneously believed, to make any prescribed movements and "passes" to exercise this psychic influence. If the required degree of concentration is obtained, the desired results can be produced, no matter whether the operator is making any movements or not. Any person can, by a little practice, learn this art, and it is a curious fact that people who avoid the drinking of wine, and eating of swine's flesh, sooner become experts in this art than others.

It should be remembered that this art of healing has nothing to do with a man's spiritual condition. It is neither a sign nor a miracle, nor is it the proof of the truth of any religion, because the followers of all religions and even atheists can effect such cures.

There is another class of people who claim to heal by means of their spiritual power (prayer), while they are, in reality, experts in the

art of treatment by "suggestion." They go about the country, curing people by "suggestion," but they unjustly attribute their success to their prayer and then claim these results to be a proof of the truth of their religion. Religion, as already stated, plays no part in the matter, and the power to effect such healing by working a physical law of Nature, can be acquired by any human being, irrespective of his religion or creed.

A Contrast

It would not be out of place to make a contrast between cures by "suggestion" and healing by "prayer" for the benefit of all seekers after truth.

The main points of contrast are:

1. In the art of treatment by concentration of attention (suggestion) the operator has not only to think, but to strongly imagine that the desired change has occurred in the "subject." He has to make a mental picture of the desired results with his power of imagination.

On the other hand, in healing by spiritual power (prayer) the operator believes that he cannot effect any cure and that it is God alone, the sole possessor of the attribute of healing, Who can remove the ailment and suffering of the "subject." He has to keep more faith in the omnipotence of God than his own psychic or spiritual power.

2. Psychic power can influence only those "subjects" who are possessed of a nervous system which is capable of transmitting nerve energy in the form of waves, the proof being the impossibility of bringing about changes in things devoid of nerves, by concentration of attention. For instance, it is impossible by suggestion, to make a standing crop ripen earlier than its due course, or to bring about rain on a particular spot.

Spiritual power, on the contrary, is wider in its effects, for it can influence all "subjects" alike. In other words, the possession of nerves

by the "subject" is not a necessary condition in healing by prayer. There are many instances on record in which natural phenomena have been influenced by prayer.

3. "Suggestions" can only affect superficial disorders and minor maladies. It is generally seen that psychic symptoms alone (whether pure or accompanied by organic diseases), viz., pains, aches, insomnia, fever, morbid fears, etc., may be removed by suggestion. It is a fact universally accepted by all mental experts that concentration of attention has no effect on disorders affecting the constitution, for instance, cancer, syphilis, leprosy, phthisis, etc. Constitutional and organic diseases have two kinds of symptoms, viz., physical and psychic, the latter being dependent on the former. It is known by experience that suggestion can remove most psychic symptoms and some physical symptoms, but it has no influence on the course of the disease itself.

Spiritual power (prayer), again, is more intensive as well as more expansive in its effects, because its influence is not limited to superficial disorders and psychic symptoms. It has often been observed that prayer does not only remove the psychic symptoms, but it also markedly influences the progress of all organic (constitutional) diseases, whether acute or chronic. There are many instances on record in which patients suffering from acute pneumonia, plague, typhoid, and third (cavitation) stage of phthisis have been restored to health by prayer.

4. Another point of contrast between the two is, that in healing by spiritual power, the results of the prayer can often be clearly foretold, under Divine instruction, by the operator. This is not possible for one who practices treatment by hypnotism and suggestion.

Genuine illustrations manifesting the Divine attributes of healing were frequently shown by the Holy Prophet Muhammad (peace be on him) and the Founder of the Ahmadiya Movement in Islam. The following incident will serve as one instance of this class of signs:

A student named Abdul Karim was bitten by a mad dog. He was sent to the Pasteur Institute, Kasauli, for treatment. After some weeks he returned apparently quite well. He was declared by the medical authorities at Kasauli to be out of danger. A few days after his return, however, he developed typical symptoms of hydrophobia viz, spasmodic contraction of throat muscles, dread of water, insomnia, violent mania, etc. During the fits he also felt a strong desire to inflict injury on his attendants. A telegram was despatched to Kasauli to enquire whether anything could be done for him, but the reply came, "Sorry nothing can be done for Abdul Karim." When all hope of life had gone, the Promised Messiah (peace be upon him) was strongly moved by his condition, and prayed to God for his recovery. His prayer was heard, and Abdul Karim, who was at the point of death, was completely restored to health.

This is a singular instance of a genuine case of hydrophobia having recovered after the appearance of typical symptoms of the disease. It is frankly admitted by all medical men that this stage is invariably fatal. So much so, that eminent authorities on the subject unanimously agree in saying that if, in spite of treatment by inoculations of the attenuated virus, symptoms of hydrophobia appear, no remedy on earth can save the patient. Accordingly, there is not a single case, so far, quoted by any medical man in which a person actually attacked by hydrophobia has been saved. Undoubtedly this recovery deserves the name of a heavenly sign and a miracle, and it is at the same time a clear proof of the existence of God, and of Promised Messiah's special relations with Him.

The best of you, before God and His creation, are those who are best with their own families, and I am the best to my family. When your friend dies, mention not his vices.

The Holy Prophet

United Nations After Nine Years*

The United Nations Organization is approaching the close of the first decade of its existence. Peoples everywhere feel impelled to take stock of its achievements and failures and to ask themselves whether it has justified itself. To this general question we, for our part, are able, without hesitation, to make an affirmative reply. In so expressing ourselves we are not unmindful of the shortcomings of the Organization which have revealed themselves in certain directions and still more of the inadequacy of its action in certain others. Nevertheless, we are convinced that the Organization has done and continues to do invaluable beneficent work in the economic, social, cultural and humanitarian fields. Its record in respect of the development of friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples is also, bearing in mind all the difficulties that are encountered and have to be overcome, not a discouraging one. Here too, we are aware of occasional fallings from grace and even blunders of a grave character, as witness for instance, a million homeless and destitute Arabs whose misery is a standing and poignant reproach to the Organization, being attributable directly to United Nations action, taken in defiance of clear and repeated warnings of the fate that would surely and inevitably overtake the Arab population of Palestine if partition were persisted in. But this only serves to emphasize that the United Nations Organization suffers from a degree of imperfection which is a measure of the shortcomings and imperfections of its membership.

Many of us are anxious to see progress in respect of self-determination of peoples sharply accelerated. We believe that once a people has become conscious and impatient of its position of dependence and is eager to assume the duties and responsibilities of self government, continued denial of freedom thereafter compels recourse

* Excerpts from the Statement by the Foreign Minister of Pakistan in the General Debate of the Ninth Session of the United Nations General Assembly.

to subversive activities which immediately develop into an active threat to the maintenance of peace and security. On the other hand, a dependent people can, in the nature of things, not have the same eager interest in the maintenance of peace and the fight against aggression, as a people enjoying blessings of freedom has in defence of its freedom and all that it imports and signifies. Nor can a dependent people be expected to suffer privations and to make sacrifices cheerfully for the purpose merely of maintaining the dominance to which it is subject, however grave the alternative that may threaten. We consider, therefore, that the acceleration of the process of self determination is one of the principal means of strengthening the edifice of international peace and would, as it progresses, remove, what at present constitutes, a potent incitement to aggression. The fewer the number of what may even be mistakenly regarded as colonial prizes, the smaller will be the temptation to make bids for winning them; the greater the number of free nations and peoples; the larger will be the muster in support of the defence of freedom, the suppression of subversion and the halting of aggression.

It is, however, in respect of the fulfilment of its main purpose, viz. the maintenance of international peace and security, the prevention and removal of threats to the peace and the suppression of acts of aggression and other breaches of the peace that, notwithstanding its action in Korea, there prevails a sense of disappointment and frustration concerning the United Nations Organization. But it must be recognized that the Organization has, during the greater part of its brief existence, operated under a severe handicap. The Charter of the United Nations presupposes, and indeed bases itself, on a reasonable degree of accord and unity between the great powers, in support of the purposes and principles of the Organization as proclaimed in the Charter. This accord and unity have, alas, been lacking. It is no matter for wonder, therefore, that the Organization has failed to fulfil completely its primary and preeminent purpose. In fact, it is this discord between the great powers that constitutes the principal threat to international peace and security.

..... Rapid economic development of under-developed countries is

however, demanded even more insistently by considerations of a primary character. It is the only answer to infiltration, confusion, and subversion. The bait most often and most persistently held out to the "have not" or "have little" masses of these countries by the instruments of chaos, confusion and subversion is that an upsetting of the social, economic and political order of the country and its reshaping along patterns advocated by them would usher in an era of universal prosperity, with its attendant blessings of health, leisure, amusement and gainful and technical instruction and training. This kind of activity has already initiated strong currents in the minds of hundreds of millions of the peoples of Asia and Africa who sustain a precarious existence on the verge of starvation, in the darkness of ignorance continuously a prey to diseases and disorders of various descriptions. It is an irony that the first manifestation of the use of atomic energy was destructive. Atomic energy has, in consequence, become associated in men's minds primarily with terror, destruction and devastation. While efforts must continue to be made to safeguard mankind against the destructive uses of atomic energy, we must direct our minds more and more towards the harnessing of this new source of power to the beneficent service of man. As its peaceful uses begin to manifest themselves it will begin to shed some of the terror which its very mention tends to inspire in the minds of men. In course of time our search in this direction might reveal the means of obtaining power for the servicing of man's growing and manifold needs at a comparatively low and even negligible cost. Such a consummation alone would enable us to meet speedily and adequately the challenge that I have mentioned. The divergence between the economies of the developed and the underdeveloped countries can be narrowed only through ample power becoming available at low cost. Failing such a development this divergence will tend to increase rather than to diminish. The pooling of resources of atomic energy for civilian uses holds out the hope that the objective we have in mind may be compassed through this means.

"Our last observation is that all praise is due to
God the Sustainer of all the Universe."

BOOK REVIEWS

The Septuagint Bible: The Oldest Version of the Old Testament in the Translation of Charles Thomson. As Edited, Revised and Enlarged by C. A. Muses. 1954. The Falcon's Wing Press. Indian Hills, Colo. 1426 pages. Price \$6.50

This much need not be disputed by anybody that no original text or manuscript of the Bible is today in existence. What we find today as "King James Version" is only presented as what might be in accordance with the original manuscripts. The Septuagint Bible is another effort to bring the text of the Gospels of the Old Testament closer to the possibly original text. The present translation is rendered from Greek into English by Charles Thomson, Secretary of the Continental Congress of the United States and a friend of Franklin, Washington and Jefferson, in 1908, which is now unobtainable.

The Falcon's Wing Press claims to have set many of the errors made in the Thomson edition right and consequently, substitutes the Thomson edition. It is said that the Septuagint Bible was the one which was known and read by Jesus. It is said that since the papyrus scrolls and clay tablets on which the original text might have been written disappeared through "mis-copying, mis-translation and outright physical loss," the Old Testament used and quoted today may not find many of the sentences and sometimes passages in their entirety.

The publishers of the Septuagint Bible claim that about three centuries before Christ was born, one Egyptian ruler asked for a Greek translation of the Old Testament which was issued under the authority of the High Priest. It is also said that the New Testament in use today quotes from the Septuagint and not from the King James Version of the Old Testament.

The present English translation was made from what is called as "Sixtine" edition of the Septuagint published in Rome under the authority of the Pope Sixtus the Fifth.

The Septuagint Bible emphasizes and amplifies the main problem posed by the objective Christian scholars—that of the inability of the Bible to stand as an authentic book. But its value may also be better understood by comparing its text with the King James Version. There is a good deal of material, for example, in the book of Esther of this edition which does not exist in the King James Version.

For a scholar who may wish to make a comparison of the Bible with the text which has been in use for many centuries in the West, the present edition of the Septuagint Bible will prove to be of great value.

The Road to Mecca. Muhammad Asad. New York. 1954. Simon and Schuster. 400 pages. Price \$5.00.

The Road to Mecca is the fascinating account of Muhammad Asad's journey through the scorching desert of Arabia from the interior of the country to Mecca.

Much more than that it is also the story of his long and arduous travel from the Western ideology to Islam. Here he provides his answer to the most urgent and basic problem of us all, the quest for truth.

One learns in this book what the life of that desolate and barren desert means to the native and understands what it means to go through the hot winds, the blazing sun and thirst for water. But it is not exactly a story of only hardships. Going through all the adventures, the author finally hits the oasis and reaches the end of the road.

Parallel to that he continues his journey toward the truth. He goes through the same kind of thirst and adventures of flesh and the spirit. Finally he finds the peace of his soul and mind in Islam.

This was surely a long journey for one who was born in Poland in a Jewish home. Being the son of a lawyer and the grandson of an orthodox rabbi he was reared by parents who hoped that one day he would become a rabbi himself and perhaps a lawyer. He had an inclination for neither. Consequently as a rootless intellectual he tried to make his living first in the film studios of Berlin in the period of Weimar Republic and later as a journalist. He did not find either one of these pursuits paying much financially and, therefore, he was happy when he received an invitation from an uncle to spend a few weeks with him in Jerusalem.

It was in Jerusalem that he came in direct contact with the Zionists, and at one time with Dr. Weisman himself. He found himself unalterably opposed to their objectives on moral issues more than any other factor. This was the time when he sought out the Arabs and fell in love with their faith.

In Arabia his adventures and experiences were interesting and educational. For some time he was attached to the court of late King Ibn Saud from which position he came to know Ibn Saud closely. He draws a very intimate picture of the late King but he is equally well-versed in portraying for us the life of a barefoot Beduin boy living a simple life in a goatskin tent. He gives some thrilling accounts of his journey to Kuwait and once to Cyrenaica, to bring message to the Sanusis who were then fighting their desperate war.

Muhammad Asad has written this story with the conviction that, having been exposed to both the Western culture and Islam, he is in an enviable position

to remove some of the misunderstandings about Islam in the West. He believes that much of the distorted impression of Islam in Europe and America is a result of the notorious propaganda war waged during the many years of Crusades against the "infidels" Muslims. In this observation he is amply supported by many Western scholars who have studied the problem objectively. One may quote Dr. Edwin E. Calverley, editor of the *Muslim World*, who, addressing a conference on Near Eastern culture in Princeton in 1947, thus spoke of the Crusade period:

To secure support for such political and military objectives the propaganda used religious motives. Nothing too harsh or too false could be said to excite hostility against the Muslims, both when the armies and the funds were collected and when the Crusaders reached Western Asia. The centuries of the Crusades are the most shameful and the most disastrous in the history of Christianity. The half of millennium that has since elapsed has not removed the dishonor or the distrust that the Crusades left behind in the Orient.

The false information poured out for several centuries to all people of Europe who supplied the men and the means for the Crusades, and the false reports brought back by those who returned from the wars filled the West with popular misinformation about Islam that Western mass education has not yet been able to remove.¹

The first door toward Islam was opened in his heart when a *hajji*, a pilgrim, explained to the author the Islamic mode of prayer and signified the meaning of Islam as a willing surrender to God so that men may be at peace with Him and with their own destiny. Later he realized that Islam did not seem to be so much a religion in the popular sense of the word as, rather, a way of life; not so much a system of theology as a program of personal and social behavior based on the consciousness of God. His conception of Islam did not present him with any dualism in the consideration of man's nature; body and soul seemed to be taken as one integral whole. He found the approach of Islam to the problems of the spirit "to be deeper than that of the Old Testament and had, moreover, none of the latter's predilection for one particular nation; and its approach to the problems of the flesh was, unlike the New Testament, strongly affirmative." He was dissatisfied with Christianity for the "distinction it made between the soul and the body, the world of faith and the world of practical affairs." He found that Paul had completely obscured the teachings of Christ and, consequently, left it unable to guide the present day world.

1. *Near Eastern Culture and Society, A Symposium on the Meeting of East and West.* Princeton, N.J., 1951. Princeton University Press.

The author was also impressed by the fact that Islam had carried the early Muslims to tremendous cultural heights by directing all their energies toward conscious thought as the only means to understanding the nature of God's creation and, thus, of His Will. However, he also feels perturbed by the later decline of the Muslims. He diagnoses this deterioration to the fact that after a few centuries the faith became a habit to the Muslims and ceased to be a program of life, to be consciously pursued. However, he seems confident that the Muslims can again achieve the same spiritual heights. For one thing, the spiritual presence of the ideal example of the holy Prophet's life "is almost as alive here as it was" thirteen centuries ago. After all a Muslim must perform in his life with appropriate action what he believes in. As an old man told the author, we Muslims "are but reaping what we have sown. Once we were great: and it was Islam that made us great. We were the bearers of the message. As long as we remained faithful to that message, our hearts inspired and our minds illumined; but as soon as we forgot for what ends we had been chosen by the Almighty, we fell."

Would the Muslims again become the bearers of the message? Would they again be faithful to it and take it to the farthest corners of the earth with a firm conviction and an inspiring example.

We Ahmadi Muslims believe that they will. And, Islam will again prevail to bring an enduring peace to the world.

The Nature of Christian Worship. J. Alan Kay. New York. 1954. Philosophical Library. 115 pages. Price \$2.50.

As the title of this book rightly indicates, the author has attempted to give an account of the form of Christian worship. He deals with such subjects as adoration, offering and symbols which make an essential part of Christian worship. He discusses the necessity of Christian symbols and explains the meaning of the Holy Communion, the Last Supper, Covenant Meal, etc., and has tried to justify their use. He says, for example, that Communion is a summing up of the whole worship in one action, that of eating bread and drinking wine together, and that action is a means of remembering both God's work and His nature.

The book is an interesting reading in so far it may enable a student to appreciate the nature of worship in one of the major religions of the world. Whether he can agree with the author in his interpretation that eating of bread and drinking of wine can serve the purpose of bringing home to the worshiper the harmony between God's work and His nature is something which

every one may like to decide for himself. The author may find it hard to impress and to convince the adherents of other faiths with an interpretation which is entirely based on his personal sentiments without any logical support.

The Origins of Christianity. Archibald Robertson. New York. 1954. International Publishers. 216 pages. Price \$2.50.

This book sets its goal as an investigation of the social roots of early Christianity and of the forces which contributed to the foundation of the Christian Church.

Mr. Robertson develops the theory that Christianity was the end-product of a long and complex historical evolution which began centuries earlier. He starts with tracing the origin of the Jews, discusses the nature of early Christianity elaborating in greater detail on the writings of Paul, explains the break of Christianity with Judaism and concludes with a chapter on the birth of the Roman Catholic Church.

The writer stresses the point that the Bible we have before us today is a compilation greatly altered from what could be its original. He, therefore, questions the historical value of the gospels and feels that we have no more reason to believe in historicity of the stories of the Biblical prophets in that of the Greek heroes. Had the Bible been not subjected to such interpolations as have been taking place in it continually it would not have been possible for the author to raise such doubts in the historical aspect of the lives of the Biblical prophets whose names have come down to us in a continuous chain from their times.

The author is of the opinion that the Nicene creed, on which he considers that the Christianity is based, can be traced only as far back as the third century. He says that when we turn from the creeds to the New Testament, on which they are said to be based, one is confronted by the writings of disputed dates and contradictory tendencies. He goes into a detailed discussion of the nature of these writings. He finds that from the dogmas of the traditional creed, that of the deity and incarnation of Jesus Christ is found only in the Fourth Gospel. The first three Gospels call Jesus the Son of Man, even the Son of God, but never God. Two, Matthew and Luke, relate the virgin birth: but after the nativity it is never mentioned again. Mark and John ignore the whole issue. All Gospels relate the crucifixion and the resurrection; but the accounts of the resurrection differ beyond reconciliation. About the

Puline Epistles, the writer says that they do not seem to be written to propagate the teachings of a human founder. They are written to propagate the cult of a god crucified for the salvation of man. He attempts to find the features of the Gospels in pagan cults and raises some very grave and pointed issues.

Mr. Robertson opines that the religion of Christianity, officially established in fourth century, was not the cult of a dead Jewish Messiah, as Jesus actually was, but the cult of a redeemer-god. Of course, Paul played the greatest part in developing the nature of Christianity in the way as it came to be known later.

He attributes it to the organization of the episcopate that it was made possible to secure a general agreement on a canon. Hitherto each church had pleased itself in the selection of Christian literature to be read at its weekly meetings. Consequently by the middle of the second century many rival Gospels were in circulation, all reputed to be the "memoirs of apostles" or of their associates. It is towards the end of the second century that the Catholic Church emerges as a highly disciplined mass organization, led by bishops who had succeeded in harnessing potentially revolutionary followers to anything but revolutionary.

Much in this book may be seriously questioned as to its objectivity but, in spite of that, it forms an interesting reading due to the fact that actually it is impossible to attribute the present-day Christianity to Jesus who actually lived. It may be called the conception of the Christ developed by Paul which later formed the basis of Christianity.

The Men Who Ruled India: Volume 1 entitled, The Founders of Modern India; and Volume 2, entitled The Guardians. Illustrated. Philip Woodruff. New York. 1954. St. Martin's Press. Vol. 1, 402 pages and Vol. 2, 385 pages. Price \$5.00 for each volume.

This book is a portrait of some of those Britons who ruled India during the British period of about three hundred years. The author, Mr. Philip Woodruff, who was himself a member of the Indian Civil Service and Secretary of the Chiefs of Staff Committee in New Delhi, not only understands the thinking and approach of the British Civil Service people but also had access to the great wealth of primary material needed for this type of work. He has, therefore, brought out a very interesting picture of the British rule. We

cannot call it a history of the period, nor was it the intention of the author to write one but out of some of the more colorful personalities which he has chosen for this book, there emerges a general pattern of the kind of Government the author thinks the British might have given to India.

The Indian Civil Service is now a legend, but in the minds of so many people who can recall the last period of the British rule, the Service people stand out as a class by themselves, highly individualist, who were educated and disciplined in a special way.

Of course, the book in general, is a tribute to this class of Civil Servants, but Mr. Woodruff does offer his criticism wherever he thinks that the British rule deserves it. He is frank to say that the savagery had been committed by both sides, for example, in the sad and tragic episode of Indian Mutiny of 1857. He attributes that to the panic and fear which had spread in both sides in an irrational frenzy. There is a strange parallelism in the events of the Mutiny with the wholesale massacres of the Punjab in 1947, at the time of the partition of India, which are now criticized and deplored by both sides. At both these periods the people seemed to feel so desperate. The fine elements of man which make him the superior being were all forgotten. But even in these dark days one finds some rare examples of a noble character when one seems ready to take all risks to provide protection to the people of the "enemy."

The author maintains that the division of India exemplifies the fact that the British did everything possible to prevent the religious dissension among the two great people of the sub-continent, the Hindus and the Muslims. One can also recall that the Muslim League never demanded for a separate country until the Hindu Congress, rather adamantly, refused to compromise on the matter of provincial autonomy, a solution which could have resulted into a united India. It was only after the Hindu Congress had made a federal India impossible that the Muslims started their campaign for Pakistan.

One must pay tribute to the fine tradition of the Indian Civil Service, a heritage of the British rule, which offered an extremely able administration in spite of some very ugly exceptions. One must admit that the present administration, both in India and Pakistan, is heavily indebted to the tradition and discipline developed by the Civil Service of the British rule.

Mr. Woodruff's first volume takes one up to the time of the Mutiny, the second brings him up to date of the British departure. Both of them make a fine reading offering an excellent background material for a better understanding of the contribution of the British rule toward the sub-continent.